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DAN SMOOT

RACE WARS, U.S.A. - PART VII

In his June 4, 1965, speech to Negro students and faculty at Howard University, Washington, D. C., President Johnson made the same claims that whitey-hating Negro militants use to provoke and justify Negro violence: all Negro woes — even the problems of Negro family life — result from brutal mistreatment of Negroes by whites. Johnson also got in his bid for Negro votes by telling what *he* had done for Negroes, and promising much, much more:

"In far too many ways, American Negroes have been another nation: deprived of freedom, crippled by hatred, the doors of opportunity closed to hope . . . .

"The American Negro, acting with impressive restraint [!], has peacefully protested and marched . . . demanding a justice that has long been denied. The voice of the Negro was the call to action . . . .

"Thus . . . . we have seen in 1957, 1960, and again in 1964, the first civil rights legislation in this nation in almost a century.

"As majority leader of the United States Senate, I helped to guide two of those bills through the Senate. And, as your President, I was proud to sign the third. And now very soon, we will have the fourth — a new law guaranteeing every American the right to vote . . . .

"But freedom is not enough. You do not wipe away the scars of centuries by saying: Now you are free to go where you want, or do as you desire, and choose the leaders you please . . . .

"We seek not just freedom but opportunity. We seek not just legal equity but human ability — not just equality as a right and a theory, but equality as a fact and equality as a result . . . .

"Equal opportunity is essential, but not enough, not enough . . . .

"The number of Negroes in schools of higher learning has almost doubled in 15 years. The number of nonwhite professional workers has more than doubled in 10 years. The median income of Negro college women tonight exceeds that of white college women . . . .

"These are proud and impressive achievements. But they tell only the story of a growing middle class minority . . . .

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"For the great majority of Negro Americans — the poor, the unemployed, the uprooted and the dispossessed — there is a much grimmer story. They still, as we meet here tonight, are another nation. Despite the court orders and the laws, despite the legislative victories and the speeches, for them the walls are rising and the gulf is widening . . . .

"Thirty five years ago, the rate of unemployment for Negroes and whites was about the same. Tonight, the Negro rate is twice as high.

"In 1948, the 8 per cent unemployment rate for Negro teenage boys was actually less than that of whites. By last year, that rate had grown to 23 per cent, as against 13 per cent for whites unemployed.

"Between 1949 and 1959, the income of Negro men relative to white men declined in every section of this country . . . .

"Moreover, the isolation of the Negro from white communities is increasing, rather than decreasing . . . .

"Negroes are trapped . . . . shut in slums, without decent medical care . . . .

"We are trying to attack these evils through our . . . Great Society programs . . . .

"We will increase, and we will accelerate, and we will broaden this attack . . . . But there is a second cause . . . . It is the devastating heritage of long years of slavery; and a century of oppression, hatred, and injustice.

"For Negro poverty is not white poverty . . . . There are differences . . . .

"These differences are not racial differences. They are solely and simply the consequence of ancient brutality, past injustice, and present prejudice . . . . For the Negro, they are a constant reminder of oppression. For the white, they are a constant reminder of guilt . . . .

"Nor can we find a complete answer in the experience of other American minorities. They made a valiant and a largely successful effort to emerge from poverty and prejudice . . . . But . . . [the Negro] just cannot do it alone . . . .

"Much of the Negro community is buried under a blanket of history and circumstance . . . .

"There is also the burden that a dark skin can add to the search for a productive place in society. Unemployment strikes most swiftly and broadly at the Negro . . . .

"There is also the lacerating hurt of early collision with white hatred or prejudice, distaste, or condescension . . . .

"Perhaps most important . . . is the breakdown of the Negro family structure. For this, most of all, white America must accept responsibility. It flows from centuries of oppression and persecution of the Negro man . . . .

"We have failed to find [justice] . . . for the American Negro."[1]

President Johnson clearly agrees with Stokeley Carmichael's former professor at Howard, Dr. Nathan Hare — namely, that the right to life, liberty, and the pursuit of happiness is enough for whites but not for Negroes. Negroes demand "the happiness," as Dr. Hare says, not just the right to pursue it; they feel no obligation to earn or find happiness for themselves; whites must give it to them.

Johnson's own statistics indicate that Negroes generally were as well off as whites, before liberals who control the federal government launched massive programs of welfare and civil-rights legislation to benefit Negroes. Johnson shows that middle class Negroes today are as well off as middle class whites, in some cases better off; but that is not enough. The Negro poor must be lifted to the same level of affluence as that of the white middle class — at the expense, of course, of workers who earn what they have.

It is a lie to say — as President Johnson, black-power militants, and most other liberals say — that the attitude or condition of Negroes results from slavery that ended more than a century ago. There are probably few white men in the United States whose ancestors were not, at some time past, in serfdom or bondage in Europe — just as the ancestors of most American Negroes were enslaved by their own people in Africa before being sold in the new world.

It is a lie to say — as most liberals say — that American whites neglected and oppressed Negroes during the century following the abolition of slavery. During that century, American Negroes made more progress than the black man has ever made anywhere else at any time in the history of mankind.

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It is a lie to say — as most liberals say — that racial discrimination accounts for the present high unemployment rate of Negroes. There is not an able-bodied Negro adult in the United States today who could not be gainfully employed, if he wanted to work and was willing to do the work he is qualified to do. There is absolutely nothing to keep Negroes in menial work when they have innate ability and are willing to exert themselves to develop qualifications for the best jobs.

It is not altogether inaccurate, however, to say (as Johnson says), that whites are responsible for the "breakdown of the Negro family structure" — a phenomenon which has produced hordes of illegitimate Negro children who live on welfare and roam the streets like wild animals, becoming, under the influence of whiskey, dope, and agitators, the shock troops that burn and plunder our cities.

Whites are responsible in the sense that they elect and re-elect politicians like Lyndon B. Johnson who plunder taxpayers for welfare to those who do not want to work — forcing productive citizens to subsidize illegitimacy and irresponsibility. A white majority elects and re-elects politicians like Lyndon B. Johnson who, in their senseless appeal for Negro political support, assert that Negro crimes against white society, however horrible, are justified because whites are responsible for every grievance, real or imaginary, that Negroes ever had.

On the morning of August 3, 1965, Lyndon B. Johnson spoke to a group of college students, assembled on the south lawn of the White House, saying:

"I am proud this morning to salute you as fellow revolutionaries. Neither you nor I are willing to accept the tyranny of poverty, nor the dictatorship of ignorance, nor the despotism of ill health, nor the oppression of bias and prejudice and bigotry. We want change. We want progress. We want it both abroad and at home—and we aim to get it . . . . I hope that you . . . will go out into the hinterland and rouse the masses and blow the bugles and tell them that the hour has arrived and their day is here; that we are on the march against the ancient enemies and we are going to be successful."[2]

That same afternoon, the House of Representatives helped tune up the bugles by passing, 335 to 81, the Lyndon B. Johnson-Martin L. King Voting Rights Act of 1965. The next day, August 4, the bill swept through the Senate by a margin of 80 to 19.

Exactly one week later — August 11, 1965 — Johnson's fellow revolutionaries began rousing the masses and blowing the bugles in the section of Los Angeles known as Watts.

Rochester, New York, lost its position as the city with the worst Negro mob violence in our time. In fact, the murdering, burning, and pillaging of Watts in 1965 was so enormous that the 1964 carnage in Harlem, Rochester, and elsewhere, was almost forgotten. Watts has come to be known as the *first major* Negro riot of our time.

Yet, Los Angeles, like Rochester, was the place where it just should not, could not, have happened, because Los Angeles had done so much for Negroes. Even the National Urban League (oldest of the Negro agitation groups) had characterized Los Angeles as the best city in the United States for Negroes.[3]

Watts was not a slum. Among the rioters were not only loafers on welfare, but Negroes with good jobs, many with above-average incomes. Few if any of them were deprived Negroes recently arrived in Los Angeles from the South. About 70% of male Negroes participating in the Watts riot had lived there 10 years or longer.[4]

The Watts riot ended on August 17, 1965; and on that day, Robert F. Kennedy said: "There is no point in telling Negroes to obey the law" because "to many Negroes the law is the enemy" and because, in riot areas, the law "has almost always been used against Negroes."[2]

More than 5 million tax dollars have been poured into Watts since the riot — 51% of which has gone for "administration";[5] and welfare costs have skyrocketed, despite a high employment level that makes it impossible for most businesses to hire adequate help.[6]

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Negro mob violence raged through the long hot summer of 1966; and high officials of government egged it on. At a speech in New Orleans on July 18, 1966, Vice President Hubert Humphrey, telling what *he* would do if he had to live in a slum, said:

"I think you'd have more trouble than you have had already, because I've got enough spark left in me to lead a mighty good revolt under those conditions."(2)

Humphrey also warned that "we will have open violence in every major city and county in America" unless Congress provides rent subsidies for the poor.(2)

At a news conference in Washington on July 20, 1966, Robert C. Weaver, Secretary of Housing and Urban Development, said:

"If the average white American put himself in the shoes of the average black American, he would be just as angry, just as prone to violence as the Negro is today. The thing that surprises me is that it hasn't happened before."(2)

Liberal incitations of Negroes to riot and pillage bore more fruit in the summer of 1967 than in 1966 — and, again, precisely in the places where it just should not have happened.

The governor of New Jersey is Richard J. Hughes, an ultra-liberal Democrat who has done everything liberals say must be done to keep Negroes happy enough not to riot.

Liberals contend that Negroes riot because they want "open-housing," or "fair-housing," laws (that is, laws which deny people the right to be selective, if they wish, in renting or selling their own real estate). Governor Hughes boasts that his administration has "enacted very much progressive legislation," including "a fair-housing act, probably the best in the nation."(7)

Liberals say that *de facto* segregation of schools is shameful oppression of Negro children because it keeps them from associating with whites. *De facto* segregation is, of course, the result of choices which people make *voluntarily*. Negroes choose to live among their own kind and send their children to neighborhood schools; whites choose to do the same. Liberals do not believe in such freedom. They demand that governments at all levels use force to eliminate *de facto* segregation, no matter the cost to taxpayers, the inconvenience to parents and children, or the racial resentments that such race-conscious government compulsion causes. Governor Hughes of New Jersey points with pride:

"We have written into law, through decisions of our department of education, more progressive rulings against *de facto* segregation in the schools than any other administrative tribunal or court in the United States, including the United States Supreme Court decision in the Brown case in 1954."(7)

Yet, the first city to replace Los Angeles as having the worst Negro riot in modern times was Newark, New Jersey — where not only the State, but the city government, had done everything possible to make Negroes happy.

NEXT WEEK: More on the race wars.

FOOTNOTES

(1) "Remarks Of The President At Howard University, Washington, D. C.," White House Press Secretary release, June 4, 1965, 6 pp.

(2) "Rouse The Masses," *U.S. News & World Report*, August 8, 1966, pp. 40-1

(3) "What To Do About Slums, Riots, City Ills," interview with Los Angeles Mayor Sam Yorty, *U.S. News & World Report*, August 21, 1967, pp. 72-6

(4) "Watts Negroes; Study Indicates Antiwhite View In All Classes," AP dispatch from Washington, *The Dallas Morning News*, July 29, 1967, p. A13

(5) "Pork Barrel In Watts," by Shana Alexander in *Life*, as quoted by *Human Events*, September 2, 1967, p. 6

(6) "Reactions Vary as McCone Unit Ends Operations," by Jack Jones, *The Los Angeles Times*, August 24, 1967, Part I, p. 3

(7) "The Lessons Of New Jersey's Race Riots," interview with New Jersey Governor Richard J. Hughes, *U.S. News & World Report*, July 31, 1967, pp. 32-6

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